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THE  
Connecticut Evangelical Magazine.

[PUBLISHED ACCORDING TO ACT OF CONGRESS.]

*Lucy Collins 1804*

VOL. II.]

JULY, 1801.

[No. 1.]

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*A short dissertation on the Communion of the Holy Ghost.*

THE communion of the Holy Ghost is an expression used by the apostle Paul in 2 Cor. xiii. 14. The same word in the original, which is there translated *communion*, is frequently rendered *fellowship*. It is derived from a word which signifies *common*; and the word itself seems primarily to import a common interest—possessing, enjoying or sharing a thing in common; or a joint participation in the same thing. Hence, when several persons are joint-partakers of the Holy Ghost, whether in equal, or in different degrees, the communion of the Holy Ghost is with them; or they have communion one with another in the Holy Ghost. This joint-participation of the Holy Ghost, as a good or enjoyment, in a greater or less degree, common to them all, is the communion of the Holy Ghost.

It is agreeable to scripture to say, Christians have fellowship [communion] *with* the Father, and *with* his Son Jesus Christ. : John i. 3. But it is not scrip-

tural to say, they have communion or fellowship *with* the Holy Ghost. The communion of the Holy Ghost, is a scriptural expression: but communion *with* the Holy Ghost, is not a scriptural expression, and perhaps, not suited to convey a scriptural idea.

The following observations, it is apprehended, are founded on the representations contained in the scriptures, viz.

1. The Holy Ghost is the Spirit of the Father, and of his Son Jesus Christ. This will be admitted by all who read the New-Testament with attention.

If we consider the Son merely as God, or in his original state, previous to his actual assumption of the human nature, the Holy Spirit is as truly *his* Spirit as the Father's, and in the same sense and manner, whatever that be. And if the Son is considered in his incarnate person and office-character, as God's anointed, the Holy Spirit is *his*, by virtue of the anointing which he received of the Father when he gave him the Spirit without measure.

2. The Holy Spirit is given to the children of God—to all true

believers, to abide in them as a vital principle, like a well or fountain of water, springing up into everlasting life. John iv. 14. He is given by the Father. Luke xi. 13. Gal. iv. 6. And he is given by Christ. John xvi. 7. He dwells in Christians as the Spirit of God, and as the Spirit of Christ. Rom. viii. 9, 10, 11. The Holy Spirit, abiding in Christians as the Spirit of adoption and of promise, is the earnest of their inheritance; and by him they are sealed unto the day of redemption. He is the internal source and support of their spiritual life and holiness, comfort and joy. Hereby they are partakers of a divine nature. According to the measure of the Spirit communicated to them, they have the same Spirit with God and Jesus Christ—the same disposition or affection, in kind, towards the same objects—the same interest at heart—the same ultimate object of pursuit. Thus they have communion—a common interest, with the Father, and with his Son Jesus Christ, and jointly partake or share, though in a different manner, and in an infinitely lower degree, in the same things.

The principal thing, in which the Father and the Son and all true believers, have communion or a common interest, and which is the source of their fellowship or joint-participation in the same affection, interest and end, is the Holy Ghost. Therefore, this communion is, with propriety, termed, not communion with, but, the communion of the Holy Ghost.

3. The word *communion*, though it may primarily import a common interest or joint-participation, is also used to signify *mutual communication*; which is generally implied in, or the natural result of, a

common interest. And this is undoubtedly included in the communion of Christians with the Father, and with his Son Jesus Christ. God and Jesus Christ communicate the Holy Spirit to believers; and they, under the influence of this Spirit, communicate or devote their hearts and their whole persons to Jesus Christ, and to God through him. The Spirit communicated to them, produces a return of communications, in the exercises of love, gratitude and praise, self-dedication, trust and dependence, joy and rejoicing, and in acts of worship and obedience, inclusive of all those spiritual sacrifices, which are acceptable to God by Jesus Christ. Such mutual intercourse and communications, between God and his people, exist and are maintained by the Holy Spirit; though, ordinarily, not without the instrumentality of external means.

God communicates himself to them, by giving them his Holy Spirit; and they give themselves to him. He sheds abroad his love in their hearts by the Holy Ghost; and they love and obey him with filial affection, joy and confidence. He comes to them, and makes his abode with them, by his Spirit: and they under the influence of this Spirit, draw nigh to him in prayer and praise, and other religious exercises and actions, and meet with a gracious acceptance. Hence, the communion consisting in such mutual communications, may, with propriety, be termed, the communion of the Holy Ghost—the Holy Spirit being the great and comprehensive good on God's part, communicated by him, producing all their holiness and spiritual joy and happiness; and the great agent in, or source of all holy and acceptable communi-

cations and correspondence, on their part.

4. All Christians, who have communion with the Father, and with his Son Jesus Christ, have fellowship with one another.

By one Spirit Christians are all baptized into one body, and are all made to drink into one Spirit.

1 Cor. xii. 13. Hence, as one general rule of faith and practice is common to them all, they have fellowship in sentiment, affection and practice. The same views and ideas of God, of Christ, and of themselves, of the law, and of the gospel, are common to them all—I mean, the grand capital ideas. They believe the same fundamental doctrines—in the same mediator, and with the same kind of faith. They jointly partake of and share in the same Spirit. Hence, they are alike affected towards God and Christ and one another—towards mankind in general—towards the things of this world, and those of the world to come. They jointly partake in the same graces or fruits of the Spirit, though not all in the same degree. They have the same end ultimately in view—the same supreme ultimate object of desire, hope and pursuit. They enjoy the same spiritual privileges and blessings, though in different degrees and with circumstantial differences. They have a joint-participation in the same communion with God and Jesus Christ. They have a common interest in the same God and Father—in the same Lord and Saviour—in the same righteousness and atonement, and in the same eternal salvation. Being members of the same body, united to the same common head, they have a mutual interest in and care of one another, and can feel for and sympathize with one another in joy and sorrow; and according to

their several wants and abilities, communicate and impart to one another, for their mutual benefit.

This communion of Christians with one another, appears to be comprised in the communion of the Holy Ghost; since it either consists in, or is the natural consequence of, their joint-participation of the same Holy Spirit, by whose agency they are formed into one body, of one heart and one soul, under and in union with one common head, the Lord Jesus Christ. Blessed communion! and happy, indeed, in every real subject of it!

ASTHENES.

For the CONNECTICUT EVANGELICAL MAGAZINE.

*Thoughts on the nature and design of the Probation of Sinners for Eternity.*

**T**HAT mankind are probationers for eternity, is a truth abundantly evident from the scriptures—and it is of great importance that it should be rightly understood and believed. It is evident, however, that many entertain erroneous notions respecting it—notions which are inconsistent with the character of God, and involve a false idea of the nature of man, and of moral agency. It is a matter, therefore, worthy of particular attention. The following observations are offered with a design to set the subject in a true point of light—and a hope that they may excite, in the mind of the reader, some just sense of the solemn and all-important situation of mankind while in this probationary state.

When it is said that mankind are probationers for eternity, it is implied that they are in a *state of trial*; and that their condition in the future world is suspended upon

the issue of this trial. It implies that they are *moral agents*; and that *life* and *death* are set before them for their choice—the one or the other of which is to be their portion, according to the issue of the trial, or the probation of their hearts.

First. In order to any person's being in a state of probation, he must be a *moral agent*. But what is moral agency? Or what is necessary to constitute a person a free moral agent? A few observations in answer to this question will tend to elucidate the general subject. Some just ideas respecting free moral agency, are necessary to a right understanding of the nature and design of that state of trial, or probation, in which mankind are placed.

And it may be observed that a person, to be a free moral agent must possess *understanding, taste, and will*. The understanding, is that faculty by which we obtain a speculative knowledge of truth, or of any natural or moral objects. The *taste* of the soul, (like that of the body from which the figure is taken) is a foundation, or predisposition to receive pleasure or pain, when objects of a moral nature are presented. The *will* is a faculty by which the mind puts forth *volitions*, or acts of choice, in view of objects, according to the *affections* which they excite.

It is immaterial what the *nature* of a person's taste of heart is, in order to free moral agency; because free moral agency does not consist in being of a *particular taste*, or temper of heart; but in *acting according* to our taste, be it good, or bad—acting as we *please*. If we are so formed as to feel the affection of pleasure or pain—love or hatred, in view of objects; and are able, upon feeling either of these *affections*, or any included in

them, to put forth such *volitions*, and *external actions*, as are according to the affection experienced, and are the proper expressions of the *taste* or temper of our hearts, we are free moral agents in the highest sense of the words.

The idea which some have had, that in order to our being free moral agents, we must have a power to *desire, will, and act* contrary to our *taste*; or, which is the same, that we must be able to *change our own hearts*, or, to *love and choose* an object, at the same time in which we have a taste wholly opposed to it, is absurd. No such thing is implied in free moral agency. Whoever feels the *affection* of love or hatred—pleasure or pain, when the divine character, or any thing of a moral nature is brought into view; and whose *volitions*, or exercises of the will, are correspondent to these affections, is a free moral agent. He has all the freedom of action which it is possible to conceive of, in a creature.

That these ideas respecting what is implied in free moral agency, are just, will be evident, if we consider that the elect angels, who are established in holiness, are free moral agents, so far that all their exercises are praise-worthy or virtuous and holy. But wherein does this freedom consist, except it be in acting *voluntarily* and according to the holy taste of their hearts? Yet we cannot conceive of their being able to act otherwise than they do; or so that any of their actions should be sinful, unless they should first fall, and become of a depraved corrupt taste. But from this they will ever be kept by the constant upholding hand of God. Adam also, in innocency, was a free moral agent, and acted out the temper of his heart. The divine character, to



which he was conformed, ever excited in him the affection of *love*—the natural effect of which was, such *volitions* and *external actions*, as were the proper expressions of it. And when by the fall he became of a corrupt taste—a partial, unholy affection, he was still as much a free moral agent as before. His exercises were still voluntary. He still acted as he *pleased*, or according to the taste of his heart, tho' it was now corrupt.

The fallen Angels also, are free moral agents; that is, if we consider them as sinful, or blameworthy, in their exercises. But what freedom have they, except that of acting voluntarily, and according to the taste of their hearts? If they, or any creature had power to act otherwise, or in opposition to their own natures, these volitions and external actions could no longer be considered as the expressions of the heart. A man's living, externally, in total disobedience of the divine commands, would not afford any certain evidence of a corrupt taste; nor would the most perfect external conformity be in the least degree evidential of a right temper or taste of heart. The tree could no longer be known by its fruit. The absurdity and falshood of these consequences, prove the falshood of the doctrine or supposition from which they flow.

Secondly. In order to men's being in a state of probation, they must not only be moral agents in the sense now explained, but *life and death, good and evil*, must be set before them for their *choice*; and their future state and condition be suspended upon their *loving and choosing*, or *hating and refusing the one or the other*; including those affections and volitions naturally connected with these. Both

the *elect* and the *fallen* Angels, are free moral agents, as has been observed; but they are not *probationers*. The reason is, they are not *now* in a state of trial for their future condition; or upon which their treatment in a future state is put at issue. But this is essential to a state of probation. It implies a trial of character, by the presentation of objects of a moral nature, in such circumstances as will draw forth and exhibit to the view of creatures, the taste or *disposition* of the heart, *in order to a state of retribution*.

This *probation*, or trial and proving of hearts, by means of *moral agency*, or *free volitions and actions*, thro' a particular period of time, is not necessary for the information of God—He sees the hearts of all, intuitively. But for the information of *creatures*, it is necessary. In this way only can they learn the *dependance* of creatures—*what they are* when the divine influence is withheld—*what the evil of sin is*, and the implacable and incorrigible nature of a sinful heart; so as to be prepared, to the best advantage, to see the righteousness, propriety, and beauty of the divine character and conduct in the retribution he will make to mankind in their final state.

Further. With respect to *mankind*, who have fallen and become sinners, and are under the probation of the gospel, it is to be observed, that there is some probability, or reason to hope, that they will pass thro' a change of character, and become of a new and holy taste or disposition: And thus become entitled to the future blessedness proposed in the gospel—and be prepared for it. Upon trial the hearts of all men prove to be naturally corrupt, and wholly so. The law of God which is a

transcript of the divine character, and calculated to give the knowledge of sin, is presented to them : But their *free moral agency*, or volitions and actions respecting it, manifest that their hearts are opposed—yea, that they are enmity against God—that they are not subject to the law of God, neither indeed can be, without a radical change. The gospel of the grace of God is also presented, containing the free offer of pardon and salvation thro' a glorious Mediator, with the alternative of a certain and aggravated destruction if they neglect so great salvation. But from this also they turn away, and with one consent excuse themselves, and refuse a compliance. Still, however, there is some hope of them—some probability that they may yet be of a taste or disposition to embrace the gospel ; because God waits upon them—calls and invites them by his word and providence—gives the Holy Spirit to strive with them, and set before them their sin and danger, and in numerous instances, renews and sanctifies the hearts of sinners—the consequence of which is, that they as voluntarily and freely embrace the Saviour, as they before rejected him. Now as the great design of God in giving sinners the means and advantages of the gospel was, not only to *prove them*, and exhibit to the universe the implacable wickedness of their hearts ; but also to *sanctify and save many of them*—And as he is in the way of saving sinners, and is pleased to do it *in the use of means* ; therefore all who have these means, or enjoy the offers and advantages of the gospel, are “ prisoners of hope :” And especially when they are in any measure awakened and excited to attend to divine things. And this is a prin-

cipal thing implied in the probation of sinners under the gospel, viz: the probability that they may become the subjects of a change of heart, by the word and spirit of God, and be heirs of salvation.

It may be observed, again, that the state of probation which men have under the gospel, both those who embrace it, and those who continue impenitent, is a state in which the means used with them, and the moral objects presented to their view, serve not only to *prove their characters*, and bring the nature of their affection out to view, but also to *strengthen and increase* that affection ; and thus prepare them more and more, for those opposite states to which the penitent, and impenitent, will be assigned. When the rain, and the rays of the sun fall upon a field that is sown, they cause the seed to spring up, and prove of what sort it is, whether wheat or tares. And by continuing to fall they strengthen and increase them, and bring them both to maturity, and thus prepare them for that end to which their natures are respectively suited—the *one* to be gathered into the barn, and the *other* to be burned.

Thus when mankind under the gospel have holy affection excited in them, or the Christian graces drawn into exercise by the truths held up and the means enjoyed, they are thereby *proved* to be vessels of mercy. And by continuing to exercise these graces under the power and influence of truth, they grow and increase, and become more and more *fitted for glory*. On the other hand, those who in view of the same truths, have unholy affection excited and opposition drawn forth, prove themselves to be vessels of wrath : And, continuing their opposition, the greater the light and advanta-

ges they enjoy, the faster will their guilt and wickedness increase, till they are ripened and "fitted for destruction."

Having suggested these thoughts upon the subject under consideration, it may be proper to add something more directly in support of the idea, that mankind, in the present life are in fact in such a state of probation as has been described.

1. That mankind are free moral agents; or that they have understanding, taste and will, and are therefore proper subjects of exhortation and command, is decidedly evident from the numerous commands and exhortations which are addressed to them in the scriptures, which are the word of God. It is evident also from our own conscious feeling and experience. We know that we have understanding, and that the truths of God's word, when attended to and realized, excite in us either *pleasure or pain, love or hatred*. We know also, and are conscious, that all our *volitions* respecting these truths, or any thing of a moral nature, are the free outflowings of our hearts, or moral taste and disposition. We cannot therefore conceive of any moral agency more perfectly free.

2. That the future condition of men is suspended upon the present trial of their characters, or, *that life and death* are set before them in the gospel for their *choice*, is also evident from the scriptures. It is implied in all the invitations, calls and warnings of the gospel, and is directly asserted in numerous instances. It is written "whatsoever a man soweth that shall he also reap." This intimates that the *present* is a seed-time for Eternity, and that the *future state* will be a state of retribution to mankind, in which they will be treated according to the issue of their present

probation; or the character they form in this life.

• This is expressly taught also by Christ himself in the parable of the talents, Math. xxv. which represents the future state of mankind, as to happiness or misery, to be according to their improvement of the present. And toward the close of the same chapter, it is set forth in a still more plain and literal manner, that there shall be a general judgment, in which the characters of all, as formed and proved in this life, shall be brought out to view. And that all who by their free moral agency in their treatment of Christ and his cause, have manifested themselves his enemies, and are proved to be of a taste and disposition suited to be companions with fallen apostate beings, shall be sentenced to "depart accursed into everlasting fire, prepared for the devil and his angels." But that the righteous those who have submitted to Christ, and are proved to be his friends, shall enter into life, and "inherit the kingdom prepared for them from the foundation of the world"!

This subject, in the light in which it has now been considered, brings into view, and confirms the following particular, and very practical and important truths.

1. *The necessity of a regeneration of the hearts of sinners, in order to their embracing the gospel; and the consistency of this doctrine.*

If mankind are moral agents, and are universally of a corrupt depraved taste or disposition, as is asserted in the scriptures; then it is evident that there must be a change of taste, or they will never have any holy affection, or love to God and the Savior, nor any holy or virtuous volitions and actions in the sight of God. It is necessary, not only that the *seed of the word*

should be sown, but that the ground also be good, in order to fruit being brought forth unto holiness.

*Mere cultivation* of a bad or barren soil, and sowing good seed upon it, will not change its nature; though it may prove it, and show that it is nigh unto cursing, in that, while it drinketh in the rain which cometh oft upon it and receiveth cultivation, it sendeth forth nought but briars and thorns.

Or to change the figure; Cultivation, even when accompanied with the benign influences of the sun and the rain, will not change the nature of the seeds in a field that is sown; but it will bring them forth, and prove them, and prepare them for that end to which their nature is suited, whether good or bad. And thus it is with respect to the means used with sinners, or the cultivation they receive under the gospel. Such means are used with them, and such objects presented, as would draw forth holy affection and its fruits, were they not of an unholy nature, or a depraved corrupt taste. But since they are, nothing short of a radical change of heart or taste, or being "born again," will effect this, and bring them to a compliance with the gospel. And this is agreeable to the doctrine of Christ."

"We must make the tree good or its fruit will not be good. A good tree bringeth not forth corrupt fruit: neither doth a corrupt tree bring forth good fruit."

2. *The inexcusableness of sinners in rejecting the gospel.* Life and Death are set before them. Light has come into the world and shines around them, but they hate it, and turn from it, as it is not congenial to their natures, and choose darkness—the way which leads to death. This they do with all the freedom which it is

possible for creatures to have. In rejecting the gospel, and treading under foot the Son of God, they act out their hearts. Their actions are the free outflowings of their natures, which are thereby discovered, as the nature of a tree is discovered by its fruit. They are in themselves as conscious of freedom, in "their ungodly deeds, and hard speeches" against Christ, and his cause, and in all their treatment of him, as they are in any of their conduct towards each other. And when they are treated by a fellow creature in any measure as they treat God and the divine Savior, they are ready to resent it as criminal and vile, and deserving a retribution of evil. Thus they are condemned by their own daily conduct and out of their own mouth; and might justly be cut down, immediately, as "cumberers of the ground." And God, by waiting upon them, and continuing the free and gracious offer of salvation, while they continue to harden their hearts, and turn away from it, evinces his long suffering goodness, and lays a foundation for the support of his character, and the display of his mercy and justice, in the great decisive day. Then, if not before, every excuse and false refuge of sinners, will be swept away—every cavilling, replying mouth will be stopped and all the world become guilty before God.

How solemn, therefore, is the situation of mankind in the present life! It is a probation for Eternity, and every circumstance involves eternal consequences. We are all, either vessels of wrath fitting for destruction, or vessels of mercy preparing for glory. Nor is there any hope respecting those who are still impenitent, except in the sovereign mercy and grace of



God, who is able to humble and renew their hearts, and thus carry on his own work. The Lord is indeed carrying on his work, and will continue to carry it on, by bringing sinners into his kingdom, and sealing them by his Holy Spirit, unto the day of redemption. But with respect to any individuals who are still impenitent, we know not whether God will display his grace in their repentance and salvation, or glorify his justice in their destruction—giving them over to hardness to eat of the fruit of their own way and be filled with their own devices. But this is certain, and a truth which ought to sink deep into the mind of every impenitent sinner, that unless he is bro't to seek the Lord in earnest, and with a renewed humble heart he must perish. A consideration of these things, and of the shortness and uncertainty of life, ought to awaken and alarm the thoughtless and vain, and excite the children of God to diligence and to a careful examination of their state. Soon, at farthest, the day of death will arrive, and the awful day of judgment and final retribution, when every one will receive according to the deeds done in the body—the character formed while here in this life. There, he that is filthy will be filthy still, and he that is holy will be holy still. There will be no more sacrifice for sin, nor hope, to the wicked, of deliverance from wrath. For as the gift of God to the heirs of the promise, thro' Christ, is "eternal life," so "the wages of sin" the proper *severance* which the impenitent will receive, is *death*—eternal death—"O that they were wise, that they understood this, that they would consider their latter end."

PHILOS.

*Some thoughts on the doctrine of the divine decrees.*

WE constantly find that persons who appear to be suitably awakened and humbled, have ever been ready to own and profess their belief of, and subjection to the truth of this doctrine; although before they opposed, and quarrelled with it: Which methinks, ought to be considered in favour of it; and indeed, it is difficult for me to have conceptions, which I can think to be any ways just, of a being of infinite knowledge, power and sovereignty, without conceiving of that Being, as having fixed purposes, respecting things pertaining to that universal dominion, which he doth exercise over the whole creation which he hath made.

But I here speak more particularly of the divine decrees respecting his creature man, which if it be a scripture doctrine, and truth, is, by us to be believed and professed; notwithstanding difficulties which are thrown in the way. There is a great difference between managing it with necessary prudence, as it ought to be, both by ministers, and private christians, and professedly renouncing, and discarding it; which, if a scripture doctrine, may not be done without much sin, and danger. Instead of the many places in scripture I might alledge in proof of this doctrine, I shall mention only the following ones, which appear to me sufficient, for that purpose; 1 Thess. i. 4. "Knowing brethren your election of God." Rom. viii. 33. "Who shall lay any thing to the charge of God's elect?" 2 Thess. ii. 13. "But we are bound to give thanks always unto God, for you, brethren, because God hath from the beginning

chosen you unto salvation, thro' sanctification of the spirit, and belief of the truth." 1 Pet. i. 2.

"Elect, according to the foreknowledge of God, the father, through sanctification of the Spirit unto obedience, and sprinkling of the blood of Christ; grace unto you, and peace be multiplied."

2 Pet. i. 10. "Wherefore the rather brethren, give diligence to make your calling and election sure." If this doctrine, were not a true scripture doctrine why should the apostle exhort Christians, to use diligence to make their election sure to themselves?

And how are they to make it sure? Not by looking into the book of God's eternal decrees; but by making it sure to themselves that they are effectually called; for the elect of God, are sanctified by the Spirit, unto obedience, and do exercise faith in Christ, and his blood of sprinkling, and atonement; and those whom God did foreknow so as in his everlasting decree, to elect unto eternal life he predestinated, that they through the sanctification of the Spirit, should be conformed to the image of his Son; and when it is suitably remembered that they are thus called to holiness, and virtue, this doctrine may not be considered, and improved as any wise tending unto licentiousness, but to the obedience and comfort, unto which the gospel calls, and invites Christians.

#### PHILALETHES.

*On the duty and importance of  
SOCIAL WORSHIP.*

(Continued from Vol. I. p. 286.)

#### NUMBER II.

**H**ITHERTO we have considered the duty of social worship in a general view, under the

comprehensive idea of prayer and praise offered up by a worshipping assembly; which general idea includes all the several parts of social worship, however varied in form.—It is now proposed to consider the subject in a more limited, tho' not less interesting point of view.

In addition to the faculty of speech which God hath bestowed on man, as a medium of communion with each other, and with himself; he hath even refined upon his own bounty in the gift of *Music*. This he hath appointed as a mean of the sublimest exercises of devotion; seemingly with special design, that the praises of his militant church should have the nearest possible approximation to the spiritual and refined worship of the Church triumphant. Thro' the influence of music our very senses become as it were hand maidens to devotion, and assist us in our near approaches to the throne of grace, by preparing our minds for the extatic enjoyment of divine communion.

Tho there be in nature, but seven different kinds of sounds, yet by the various modulations of these in strains of melody; and the combination of two or more of these different, yet concordant sounds in concert, so as to constitute harmony, the mind, thro' the organ of hearing, and the sympathy of the nervous system, receives peculiar pleasure, exquisitely refined sensations of delight.

There appears a beautiful analogy between the several parts of nature's plan, and particularly between sounds and colours. There are also in nature but seven different kinds of original colours; and philosophers tell us that a combination of these in equal proportion and degree, forms the most beauti-

ful appearance in which we behold any visible object, and by which even the external splendor of the saints in glory is represented; I mean a pure and perfect *white*. But it seems, that in point of communicating pleasurable sensations to the mind, the combination of colours falls short of the harmonious coincidence of sounds in music; nor can we wonder, when we consider, that the latter is a method specially instituted by God himself, to excite the holy affections of his people to the sublimest exercises of devotion and praise.

In this point of view, that solemn injunction of the Apostle comes very pertinently to our aid.—*Be filled with the Spirit; speaking to yourselves in Psalms, and Hymns, and Spiritual Songs, singing and making melody in your hearts to the Lord.* (Eph. v. 19, 20.) In further pursuing this subject, let us take this passage of inspiration for our guide. In it we find full evidence of the divine institution of Psalmody, or the exercise of vocal music in social worship; intimations respecting the nature and design of the duty, with special directions for the right performance of it. That Psalmody, or the public worship of God by vocal music is a duty of divine institution, and as such has been practised by the people of God in every age of the Church, is a point, I shall now endeavour to establish. In a future number, will be considered the manner in which the duty is to be performed agreeably to the directions of our sacred guide, and the general instructions of scripture upon the subject.

But why attempt to establish the divine institution of Psalmody, it may perhaps be asked, a point, concerning which, the mind of every intelligent scripture reader, cannot

entertain a doubt?—True, nor do I affect to consider it in any other light. It is not for speculative argumentation, but for practical improvement, that I would hold up the idea as a subject of formal treatise. It is from a desire that this truth may be more deeply realized under the solemn impression of divine authority, that our obligation to the duty might be more generally and sensibly felt; and the duty itself attended upon with seriousness and solemnity, in the fear and love of God, with a view to his glory, from a principle of obedience to his authority, and with a faith in the divine injunction and acceptance of the duty. Without these views, all our acts of visible and pretended worship, however devoutly performed, are but will-worship; and that solemn question from the word of God heard and realized by conscience, *who hath required this at your hand*, must strike us dumb in the midst of our presumption, and cover us with confusion and shame.

How many duties of revealed religion are there, of the most plain and positive injunction, which we formally and habitually discharge without any sense of, or respect to the divine authority! The following questions, put home to our consciences, will help us to a conviction of the truth of this reflection, *In all my conduct, do I act from a principle of obedience to God?*

*In whatever action I am now about to engage, am I going to do it, because God commands me to do it?* This exercise would be calculated to convince us of our extreme alienation of heart from the life and service of God, that we hold the truth in unrighteousness; and that in many, if not in all our religious duties, we have but the form with-

out the power of godliness. And I am induced to think that there is no one duty of the religious life, in which mankind, and even christian professors themselves, are so essentially deficient, which they perform with so little conscientiousness, and so feeble a respect to the divine authority, as the duty of singing God's praises in the social worship of the family, and the congregation. While our ears are charmed with the music, how often are our hearts untouched with the sentiment, and even frozen with unbelief? How strange, and unaccountable this, if true! That in that exercise of devotion the nearest akin to the heavenly worship, we should be even the most formal and dull! Must it not be because we are in so great measure carnal, and destitute of the spirit? Because we have so little faith in God's word, and so little heavenly mindedness in exercise? Is it not highly necessary therefore, that we assiduously cultivate the impressions of known duty, and attend earnestly to this instructive precept of Scripture, *Be filled with the Spirit; speaking to yourselves in psalms, and hymns and spiritual songs; singing and making melody in your hearts to the Lord.* Surely our duty cannot be more explicitly enjoined, nor can we reasonably require a more certain foundation of faith.

For a more impressive conviction of truth, let it be noted that this scripture passage, is not a single solitary precept, but the same command is often repeated in the holy scriptures both of the Old and New Testament. Too numerous are they indeed to be cited at large, or even referred to. As a specimen of the New Testament precepts, the one just recited, may suffice: and in referring to the concurring

authority of the Old, the whole book of Psalms might be adduced. \* "O come let us sing unto the Lord, let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms. † Serve the Lord with gladness, come before his presence with singing." And in an extacy of devotion the Psalmist celebrates the glorious ascension of our Redeemer; ‡ "God is gone up with a shout, the Lord with the sound of a trumpet. Sing praises to God, sing praises: Sing praises unto our king, sing praises, for God is the king of all the earth, sing ye praises with understanding."

David was himself, not only an inspired prophet and teacher, but a divine poet, and an eminent musician. He appears to have been an accomplished performer on all the various musical instruments then in use, these he tuned to the praise of his God. His psalms were originally written in Hebrew verse, and severally set to music. We find them directed to the chief musician. They were designed for the stated use of God's people in the worship of the Sanctuary. In them we find that not only the glorious perfections and marvellous works of God are celebrated, interspersed with prophetic views of the Messiah and the Gospel Church, but that the whole system of religious duties—experimental religion, and all the various exercises of the christian in his spiritual warfare thro' life, are made the subjects of sacred song.

David, by way of eminence is styled the "sweet Psalmist of Israel;" as he brought the art of Psalmody into system. He was

\* Psalm xcvi. † c. ‡ xlvii, 5, 6, 7.



made instrumental of this important service to the Church of furnishing the pattern and subject of psalmody in all after ages. His writings, with all the poetical paraphrases upon them are distinguished by the title of *Psalms*. Other verifications upon sacred subjects are called *hymns and spiritual songs*. The use of all which is divinely commanded—"speaking to yourselves in *psalms*, and *hymns and spiritual songs*."

God hath ever had a church in the world. And we have reason to believe that ever since the commencement of social worship in the world, God's praises have been publicly celebrated in sacred psalmody. Of this we have certain evidence, as far back as from the time of Israel's deliverance from Egypt—when upon the eastern shore of the Red Sea, the whole congregation celebrated, in the song of Moses, their wonderful deliverance and the destruction of their enemies. And perhaps we have reason to believe, notwithstanding the silence of the Scriptures, that even from the time of Jubel the grandson of Methuselah, who was the first inventor of musical instruments, and the father of all such as handle the harp and organ, music has been cultivated, not only as a polite art, but as a mode of social worship. In fine, psalmody is the exercise and worship of Heaven, and there is just so much of heaven on earth, as there is of the true spirit of psalmody.

God's works both of creation and redemption, were celebrated with an anthem of heavenly music. When man was made in the image of God, "the morning stars sang together, and all the sons of God shouted for joy;" but when God appeared in fashion as a man, all Heaven came down to earth to view

the wonder—their harps were ready strung, and in notes of sweetest melody warbled that memorable anthem of praise, "Glory to God in the highest, on earth peace, good will towards men."

ASAPH.

(To be continued.)

Thoughts suggested by 1 John iii. 16. "Hereby perceive we the love of God, because he laid down his life for us!"

WHILE we read this passage, we are led to inquire, What can be meant by *God's laying down his life*? and second, What could be the design of such a wonderful event?

1. What can be meant by *God's laying down his life*? This cannot mean that Jehovah, the great and independent God ever ceased to exist; or that the exercise of his *divine* attributes was ever for a single moment suspended. To suppose this would be absurd and blasphemous to the highest degree:

The question, now returns, what can be meant by *God's laying down his life*? Surely, to lay down one's life is to die. This we shall not dispute; but shall endeavor to show in what sense God died. It may be explained by the death of a man. We say such a man died last night, or last week. Is the man dead? Yes, you say, *the man* is dead. But what is a man? All believers in divine revelation are ready to answer—a man is a rational creature, having an *immortal soul* connected with a mortal body. The soul is by far the most dignified and important part of the man. "The mind's the standard of the man." It is this that raises him above the beasts, and makes him akin to angels. Yet when you say of such a man,

that he is dead, you do not mean that his *immortal*, i. e. *undying* soul is dead—Certainly not; for in such a sense as this, no man dies. You mean then, when you say that such a man is dead, that he, in his *mortal*, or *dying part*, is dead. We say Abraham, Isaac and Jacob are dead; but Christ taught us that their souls were yet alive and in heaven. A man has *two natures* animal and rational; yet but *one person*: So that the *wholeman* is said to suffer what is suffered in either of the natures, of which he is possessed. Hence it is that man is, at one time, called *mortal*, and, at another time, *immortal*. Man is *mortal*, because *his body dies* and moulders to dust—man is *immortal* because *his soul never dies*, but will endure forever.

This may serve to help us understand what is meant by *God's laying down his life*. He died as far as he could die. He died in that nature, which was capable of dying. Considered simply as a *divine* being, he could not die, therefore a body was prepared for him.\* He was born of a woman.† “He took upon him the seed of Abraham”—the nature of man. “God was manifest *in the flesh*,” in such a way, that it is said, John i. 14. He was *made flesh*. Divinity was not *turned into* humanity, but the divinity was truly *joined* to human nature: So that *the body* which hung on the cross was *the body of God*, in distinction from all other bodies, just as *this*, in distinction from all other bodies, is the body which belongs to my soul. I may have children—in one sense their bodies are mine. I may own herds and flocks—in another sense they are mine. But if my children and beasts should all die, it cannot,

with propriety, be said, that *I* am dead. Yet when *this* body, which is personally united with my immortal spirit, dies, I shall be truly dead. In a high and important sense, all things in the universe are God's. All bodies, whether of men or of beasts are his; yet in a higher and quite different sense, the body of Jesus Christ, was the body of God. All the men and beasts in the world might die; yet there would be no propriety in saying, *that God had laid down his life*. The blood of all the sacrifices under the law was nothing more than *the blood of bulls and goats*; but the blood of the cross was truly *the blood of God*; see Acts xx. 28.

We are in the next place led to inquire, what was the design of this wonderful affair? Why did the great Jehovah ever assume a human soul and body into personal union with himself—when this was done, why did he bleed and die? To this we reply; he took a human body that he might be in a capacity to die; and he died *for us*, that he might redeem us from the curse of the law. By our rebellion, we had cast contempt upon the infinite God—we had violated infinite obligation, and were truly deserving of an infinite punishment. Punishment is designed to show God's opposition to sin, and determination to maintain his holy law. As the opposition of God to sin does not imply malevolence towards the sinner, it admits of an atonement, or vicarious sufferings. But nothing could be admitted as an adequate atonement, which did not *fully exhibit* that infinite opposition, which there is in the divine mind against sin. From this it is clear, that no *finite* sacrifice could be accepted. An infinite sacrifice must be made, or sinners must person-

\* Heb. x. 5. † Gal. iv. 4.

ally suffer the endless pains of hell. But where could an infinite sacrifice be found? No where in creation. *The life of God* must be laid down, or sinners could not live.

But here a difficulty throws itself into view. Though it was God, who laid down his life for us, yet it was nothing but his human, mortal part, which suffered; and how could this make an infinite atonement?

This has been a great difficulty in my mind towards understanding the immensity of the atonement, or that infinite honor done to the penalty of the divine law, by the sufferings of Christ. Perhaps, some other weak disciples may be perplexed with the same difficulty. I feel bound, therefore, if God has given me any light, to impart it to my weak brethren; for I do not expect, by this piece, that I am going to add any thing to the knowledge of the fathers in Christ.

When a man dies, though nothing but his mortal part perishes, yet we view it as something more than the death of a mere animal. Nothing but the animal part is dead; yet it is a part of *man*, a rational creature and first of God's works below. Hence the crime of killing a man, though nothing but his animal part is destroyed, is great in comparison with the crime of killing a mere animal. "Who so sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man." The lives of *many beasts* are taken to support the life of *one man*, and that his animal life too. But why is the animal life of man made so much account of? It is evidently because it is personally and intimately joined to a rational soul. It is on this account, we treat with great respect the mouldering re-

mains of men, while the carcasses of those creatures, which are *mere* animals, we expose to be eaten up by dogs, wild beasts and birds of prey. If our fellow men die in the woods or in the water, where their bodies are exposed to be eaten up by these animals, we take great pains to search after them, that we may give them the honors of sepulture. And, no doubt, this is suitable and proper. Now, if we view our bodies more precious and respectable than the carcasses of animals, because they have been, and are again to be connected with reasonable and immortal souls, how precious and honorable must the body of Christ appear, which was really and truly united to the Godhead? It is reunited, and will continue in personal union with the great Jehovah to all eternity!

Another thing, which will tend to illustrate the subject is this: We inter with more respect the remains of a man eminently great and useful, than we do the remains of an obscure member of the community. Though funeral pomp is often misplaced, by being given to the *rich* instead of the truly great and excellent; yet there is, no doubt, a propriety in making a difference in our treatment, not only of the living, but of the dead. It was proper that Josiah and other good kings in Judah should be buried in the chiefest sepulchres of their fathers, and that there should be a great mourning at their funeral, while some of the wicked, idolatrous kings of Israel had the burial of an ass. When the soul has left the body, what remains in our sight of a good man is no better than what remains of a wicked man, neither is a man, in this sense, any better than a beast: for all moulder back to dust. It is evi-

dent therefore, that we do, in some measure, appreciate, or value the body, in proportion to the greatness and goodness of the immortal inhabitant, which does, which has, or which will reside in it again. We view the man, soul and body, in such a sense, one, that we attach and transfer the dignity and excellency of the soul to the body. In this view, what infinite dignity must be attached to that body, which the infinitely glorious God has been pleased to take into an incomprehensibly near relation to himself, so as to call it his own body, and the blood poured from it his own blood ! It is no wonder that this blood is called the *precious* blood of Christ.

It is reckoned by us a much greater thing to suffer in our person than in our estate. The taking away life is the greatest punishment, which men inflict. "All that a man hath will he give for his life." A fine, even if it were to extend to all our property, would be viewed as a light punishment, or a light evil, in comparison to the loss of life. It would by men of feeling be viewed light in comparison to any corporeal punishment. It was a greater expression and more decided proof of the real, unfeigned love of God to sinners, to lay down his life for them than to have made a sacrifice of all creation in their behalf. *This* would be only like a man's giving up his *property* but *that* is like a man's giving up *himself*. "Greater love than this hath no man, than that a man lay down his life for his friend." And as God by laying down *his life* for us has given the most decided proof of his unfeigned love toward us ; so he has, at the same time, given the clearest possible exhibition of his infinite opposition to sin and full determination forever to frown

upon it. And this is what is necessary to constitute an atonement infinite. Though the Divinity itself did not suffer (for this was impossible) yet it was the greatest sacrifice, which God could make to give up to such bitter sufferings, shame and reproach the man Christ Jesus, whom he had taken into an incomprehensibly near and sweet connection with himself, even so near, as to be a part of himself, so that *his blood* should be *God's blood*, and *his dying* be called *God's laying down his life*.

Let these thoughts be pursued, and we shall discover the infinite greatness of the atonement, made by the sufferings of the Son of God. We shall see, that by this propitiation, the righteousness of God is so fully declared, that he can now be just, while he justifieth him, who believeth in Jesus. There is forgiveness with God, because there is plentuous redemption through the blood, the *precious* blood of Christ, who was a Lamb, without spot. Here is a broad basis, on which to build everlasting hopes !

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FOR THE CONNECTICUT EVANGELICAL MAGAZINE.

*Explanatory notes and remarks on Ezek. x. 8—12.*

"And there appeared in the cherubims, the form of a man's hand under their wings. And when I looked, behold, the four wheels by the cherubims, one wheel by one cherub, and another wheel by another cherub : And the appearance of the wheels was as the colour of a beryl-stone. And as for their appearance, they four had one likeness, as if a wheel had been in the midst of a wheel. When they went, they went upon their four sides ; they turned not as they went, but to the place



*whither the head looked, they followed it ; they turned not as they went. And their whole body, and their backs, and their hands, and their wings, and the wheels were full of eyes round about, even the wheels that they four had."*

**I**N the first chap. the Prophet relates a remarkable vision which he had in Babylon in the fifth year of Jehoiachin's captivity. And again in this chap. he gives an account of seeing the same vision.—Here we may observe, that this remarkable vision, was but a vision, though a very affecting and instructive one. And for a right understanding of it, let us observe, that what are called living creatures in the first chap. are here termed cherubims. Cherubims here means an order of angels, it is conceived. And they signify more generally, the angels whom God employs in the administration of the affairs of his providence.

These are represented, as having each four wings. With two of these wings they did fly, and with two cover their bodies. This may denote the reverence of their minds, and their entire obedience to God.

Each one has four faces, one looking to every quarter. This may signify their fitness to watch, and do what God requires of them on all occasions: their fitness to run any way on his messages. Each face is compared to what is most excellent in its kind. They had the face of a man, denoting intelligence and wisdom: The face of a lion, denoting their dignity and strength: The face of an ox, denoting their obedience and patience: The face of an eagle, denoting the acuteness of their penetration or discernment, and celerity in performing the divine will.

They had the form of a man's hand under their wings, which may denote their preparedness to do God's will. They have hands to do their work: and probably to signify that their manner of working is sacred, their hands are hid under their wings.

In the vision, there are four cherubims, and four wheels; a wheel by each cherub. The colour of the wheels, was that of a beryl-stone, i. e. a lively sea green; which may denote the apparent instability of all human affairs. The wheels were all four alike; and of a remarkable workmanship; as if a wheel had been in the midst of a wheel. This corresponds with the four faces of each cherub. The wheels were so framed as one ring or rim of a wheel was framed into another, i. e. as if it had two rims, one set to run north or south, and the other east or west: so that the wheels, as well as cherubims were ready to run any way without turning. In the 10 and 11 verses, it is said, "as for their appearance, they four had one likeness, as if a wheel had been in the midst of a wheel; when they went, they went upon their four sides; they turned not as they went, but to the place whither the head looked, they followed it; they turned not as they went."

In this vision, this seems to be a representation of the chariot of state in which the Lord Jehovah rides, in the administration of the affairs of the kingdom of providence.—Both cherubims and wheels are full of eyes. "And their whole body, and their backs, and their hands, and their wings, and the wheels were full of eyes round about, even the wheels that they four had."

And further, the spirit of the living creature or cherubim was in

the wheels. Both moved and went together ; and with the greatest swiftness : *They ran and returned like a flash of lightning.*

In order to give a just view of this vision, it may be observed,

1. That God uses the ministry of angels in the administration of the affairs of providence. Their ministry is invisible to us ; but is nevertheless real, important and necessary. God is represented as sitting upon a throne, and governing the world by means of angels ; or riding in the chariot of state, attended by angels swift to do his will, and fulfil his pleasure. Hence says the psalmist, "Bless the Lord, ye his angels, that do his commandments."

The angels are ministering spirits to the people of God : *Sent forth to minister for them who shall be heirs of salvation.*—The affairs of divine providence are managed by angels, who receive and obey orders from God.

2. The wheels in this vision, signify the wheels of providence. They are managed by intelligent agents, under the direction of God. He does not suffer the affairs of the world to run at random. No, they are all conducted by intelligent spirits ; filled with knowledge, sagacity and power, suitable to the trust committed to them : And under the direction and control of God. The cherubims and the wheels are full of eyes ; to see every way ; to see which way danger is coming to them committed to their charge, and which way to go to prevent it. The wheels are ready to move any way as the angels guide ; for the spirit of the living creature is in them.

3. We see who presides over all the affairs of divine providence ; it is God. The cherubims and wheels move at his pleasure.

It is the comfort and rejoicing of his people, that all things are under the direction of an infinitely wise, mighty, just, holy, powerful, good and faithful being ; that being who has ever shewn himself a friend to the righteous, their guardian and protector ; and has avenged them on the wicked.

Though we cannot see the wheels, nor how they move, yet the spirit of the living creature is in them, and they have eyes. Their motions are all guided by an intelligent agent. They are all under the direction of an all-wise being.

4. The manner of providence, and the methods which God takes, though effectual, to bring about his own purposes, are mysterious to us ; a wheel in the middle of a wheel. As it is difficult to explain the vision ; and particularly the workmanship of the wheels ; so it is difficult for us to search out the ways of God. The ways of divine providence are mysterious to us. The wheels are high, we cannot reach them.

5. Divine providence in its workmanship is incomprehensible. There is divine skill in forming the wheels, a wheel in the midst of a wheel, so that it will go any way without the pains of turning : And all the wheels are under the direction of cherubims with four faces : And both cherubims and wheels full of eyes. O how exquisite is the management of divine providence ! God's works are wonderful ; marvellous are his doings !

6. There is real harmony in those dispensations of providence which seem to interfere with each other. That which seems to hinder, shall eventually promote God's designs. Thus the hardness of Pharaoh's heart, and his unwillingness to let the children of Is-

rael go ; though it seemed to oppose God's fulfilling his promise (to give the land of Canaan) to the children of Israel ; yet eventually promoted God's design. He got himself honor upon Pharaoh, and the Egyptians ; and brought out his people with a high hand, and an out-stretched arm. The malice and wickedness of men are over-ruled by God for the promotion of his own glory and his people's good. God brings great good out of evil. Thus in the case of our Saviour's crucifixion and death. See Acts ii. 23. "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain."

7. God can easily change affairs in providence, and move the wheels for or against his people. The wheels are so framed as to run any way ; and they move easily and speedily as the cherubims are disposed ; for the spirit of the living creature is in the wheels : And the cherubims are ready to obey God's orders, and fulfil his pleasure. God can with infinite ease work salvation for his people, let the appearances of things be ever so dark and difficult. We have various instances of this in scripture. Once when the Israelites were at the Red Sea. Another when Gideon with three hundred men defeated a large host of Midianites. Another when Sennacherib besieged Jerusalem with a great host, and the angel of the Lord slew an hundred, eighty and five thousand of them in one night.

When the church is in distress, God works salvation many times in unexpected ways ; uses the vilest instruments to promote his designs, and bring good to his people. The earth helped the woman.

Sometimes God makes use of instruments to promote the good of his people, who design the contrary ; thus in the instance of Haman and others.

Let us acknowledge God as the sovereign ruler of the universe ; and be sensible that the wheels of providence are under his direction. He can send his angels to protect his people in times of greatest trouble. If God be for them who can be against them ? In vain will be all the attempts of earth and hell against his children.

Therefore let us labor for tranquillity under all the dispensations of providence. What more proper to produce and maintain such a state of mind, than a consideration that God rules, and that the wheels are full of eyes, and guided by him ; do not move but by his order or permission. Infinite wisdom presides. Supreme power, joined with infinite wisdom and benevolence conducts all the affairs of the universe.

Let us commit ourselves, and all our concerns to God by faith and prayer. The consideration that the wheels and living creatures are all under his direction, is an encouragement to faith, prayer, and trust in him.

The vision will come in its time, and will not tarry ; wait for it. God never fails those who seek him, trust in him, and wait for him.

OMEGA.

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*An account of a work of divine grace in a revival of religion in the town of PLYMOUTH, State of Connecticut, in the year 1799, in two letters to the Editors from the Rev. SIMON WATERMAN.*

#### LETTER I.

TO THE EDITORS OF THE CON-

NECTICUT EVANGELICAL MAG-  
AZINE.

GENTLEMEN,

**W**HEN the Lord shall build up Zion, he shall appear in his glory: and perhaps, in none of God's works, are several of his perfections, more gloriously displayed than in revivals of religion; particularly, his wisdom, power, sovereignty and goodness; his wisdom in choosing the time when and the means by which, to effect his purpose; his power in awakening the most secure and stupid, and subduing to himself the most perverse and obstinate sinner; his goodness in plucking sinners as brands from the burning, and saving their souls from eternal death; and his sovereignty, in taking some and leaving others to perish in their sins. No reason can be assigned for that discrimination which is made between one town and another, when the spirit is poured out more copiously upon the one than upon the other, or why one sinner is the subject of regenerating grace, and not another, but only this, "even so father, for so it seemeth good in thy sight." Before the late revival of religion in this town, the people in general were in a very languid state as to any visible appearance of the power of godliness among them; nor can I find upon enquiry, that there ever hath been, until this time, a general spirit of seriousness and attention to religion among them from their first incorporation, which is more than sixty years ago. Since I have had the pastoral charge of this people, which is more than thirteen years, there have been, so far as I know, but very few instances of persons under apparent conviction of sin and deep concern about their future state. The people in general

appeared to be at rest, in a formal attendance upon the external duties of religion, and abstaining from the grosser pollutions of the world. About four or five in a year, upon an average, had come forward, and by an open profession of christianity, joined the church. In the two years next preceding the awakening, there were but three that visibly entered into covenant with God. Thus were the wise and the foolish apparently slumbering and sleeping together, when it pleased God to revive his work among us and give visible manifestations of his favorable presence with us.

Towards the end of the year 1798 there was an appearance of more attention to religion than had been common among us; although it was not generally noticed at that time; our assemblies upon the sabbath were more full, and the attention of the congregation to the word preached, and other parts of social worship, more fixed than had been usual. Nothing farther very especially appeared, until in the month of February 1799, when the spirit came like a mighty rushing wind, and seemed to breathe on many at one and the same time. The first visible indication of this, was on a lecture-day, previous to the administration of the sacramental supper. These lectures had heretofore usually been attended but by few, besides professors, and too many of these were negligent in their attendance. But at this time, there were probably three if not four times the number which had ordinarily attended on such occasions, especially of young people: and the countenances of many indicated sadness of heart. Indeed the whole congregation appeared solemn; but some in different parts of the house, by their tears which they could



not conceal, manifested that their minds were tenderly impressed ; at the close of this meeting in the day-time an evening lecture was appointed, which it is believed, was the first evening religious meeting which had ever been publicly notified or attended, in the town ; at this meeting in the evening, a much greater number attended than did in the day-time. A brother in the ministry being present preached from these words, *He flattereth himself in his own eyes, until his iniquity be found to be hateful.* The assembly was solemn, the hearers attentive, and the word preached seemed to be accompanied with a divine power : A religious meeting was now appointed on the Wednesday evening of the next week ; and although the season and travelling were both uncomfortable, many came from almost every quarter ; and it seemed as if God was present of a truth, speaking to sinners in a still small voice, and saying, what have you been doing ? And where are you going ? Consider what you do, and what your end is like to be. After prayer and singing, the people assembled, were addressed from these words, *Escape for thy life ; look not behind thee ; neither stay thou in all the plain ; escape to the mountain lest thou be consumed.* A solemn silence reigned among the hearers, who appeared to hear as for their lives ; and many were to be seen in various parts of the house, weeping and trembling under a sense of their guilt and danger ; and saying to themselves, what shall I do to be saved ! For at this time, but few spoke out the feelings and exercises of their hearts ; but at the close of the meeting, silently returned to their respective homes, in pensive sadness. From that time to the present, there have

been almost every week, from two to five and sometimes six religious meetings, beside the two upon the sabbath ; and as I have invariably attended them myself, can witness to the order and decency, the silence and solemnity, with which, and the numbers by which these meetings have been attended. The silence observable among those who were going to or returning from these meetings, was very impressive, and frequently noticed with surprize and pleasure. Little or no tumult or noise, and the appearance of most, much as if they had been going to, or were returning from the funeral of some near relative or friend. And while in the house, nothing was said but by the minister ; for so little disposed were people to take an active part in any religious exercise, except singing, that it was difficult to get one publicly, to propose or ask a question. Many were swift to hear, but ill slow to speak.

During this time of awakening, the people in general, were much more disposed, to hear the word preached, and other religious instructions, than heretofore ; and attended to receive instruction, in a manner, to outward appearance, very different from what is common in most worshipping assemblies. Our assemblies upon the sabbath were full, and for many sabbaths successively, it is believed not one of adult years, was seen to turn his face from the preacher, or to rise from his seat, from the time the sermon began, until it was finished, nor yet to sleep or doze ; nor could an attentive observer, discover a smile, upon any occasion in the countenance of any one, arrived to the years of understanding, during the time of religious worship or after they came into the

place of worship, until they left it. When people came up to the house of the Lord to worship, it seemed as if each one said to himself, surely the Lord is here. How dreadful is this place! And frequently, when the religious exercises, have been closed and the assembly dismissed, many by their countenances and other signs, manifested a kind of unwillingness to leave the place, as if they said, it is good to be here. Upon several communion-days, the whole or nearly the whole of the congregation, attended as spectators, the administration of the sacramental supper; and a large proportion of them, as well as of the communicants, were in tears during the solemn scene.

In this time of God's pouring out his spirit, and reviving his work among us, sixty-one, have been added to the church, and baptism administered to about one hundred. Among the baptized, are sixteen households or families. At one time a number of households, containing about twenty souls, were baptized.

Those who have in this time of awakening, joined the church, are most, if not all of them, between fourteen and forty years of age. The greatest number have been from the class of married people; of the unmarried, twenty-one are females.

How solemn and affecting, to behold heads of families who had all their life time, restrained prayer and lived without God in the world, praying with their families, morning and evening, day by day continually, and in a public manner devoting themselves and their households to the Lord? and now unresponsive and unobedient to the friends of Zion, to see these in the bloom and gaieties of youth, become sober-minded; and volunta-

rily enrolling their names among the followers of the Lamb? Especially, what inexpressible joy must it afford pious parents, who are travelling in birth, that Christ may be formed in their children, to see them in a serious manner, take upon themselves the bonds of their baptismal covenant, and confess a crucified Saviour, before a scoffing world? Sundry parents have seen several of their children, unitedly devoting themselves to God. In one instance, four sisters came forward together and renouncing the vanities of youth, professed godliness. Such views must lead every contemplative and pious mind, to meditate with raptures of joy, upon such divine promises and predictions, as that in the 44th Chapter of Isaiah, at the beginning "Thus saith the Lord—I will pour my spirit upon thy seed and my blessing upon thine offspring, and they shall spring up as among the grass, as willows by the water-courses. One shall say, I am the Lord: and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel."

All of those, who have in this time of awakening, made an open profession of christianity, have appeared as yet to adorn their profession by a conversation, in a measure becoming the gospel of Christ, one only excepted; and should there be reasons for other exceptions, a few years hence, it ought not to be thought strange, as if some new and strange thing had happened in the world. That which hath been, is that which shall be; but times have always been in fields of wheat, and in a great house, there are not only vessels of gold and of silver, but also of wood and of earth, some

to dishonor as well as some to honor. Among the twelve, whom Christ himself chose to be with him and whom he stiled Apostles, there was a Judas; and at a certain time many of Christ's disciples forsook him and walked no more with him. Apostacies among professors of christianity, and the falling away of such as appear to receive the word with joy, and endure for a while, are to be expected. To see such apostacies and falling away, of those who appear for a time to run well, will grieve the generation of real Christians, and be matter of joy and triumph to scoffing infidels. And among the many who have professed christianity during the time of the late refreshing shower of divine influence, it is to be expected some will return to their wallowing in the mire; but we are persuaded better things of many, and things which accompany salvation; and doubt not but God hath granted repentance unto life, to a goodly number, whose light will shine before men, while life continues; and whom God will keep by his mighty power through faith unto salvation. But should God take only one from a neighbourhood, and two from a town, and bring them to Zion, glory will redound to him, through the thanksgivings of many; for there is joy in heaven over one sinner that repenteth. The Lord knoweth them that are his. And let every one that nameth the name of Christ depart from iniquity; and let him that thinketh he standeth, take heed lest he fall. When the attention first began in this town, it was feared there would be great opposition; but such hath been the manner in which the work hath been carried on, that opposers have been, very much confounded and silenced. On ob-

serving which, some of the friends of the work, have been reminded of what Daniel in the lions den, said to Darius, my God hath sent his angel and hath shut the lions mouths, that they have not hurt me.

The manner in which the goings of God have been among us (to allude to the Lord's appearing to the prophet Elijah at Horeb) hath not been in a great and strong wind, nor in an earthquake, nor in a fire; but in a still small voice, saying to one and to another, what dost thou hear? There hath not been discovered any appearance of a spirit of enthusiasm or delusion, or of spiritual pride and ostentation; nor of censoriousness and rash judging of others; but on the contrary, a spirit of humility and meekness, of fear and a sound mind; arising from a rational conviction of sin, and principle of gospel benevolence; each one appearing to esteem others better than himself, and to work out his own salvation with fear and trembling; and at the same time to express an ardent desire that others might taste and see the goodness of the Lord.

Gentlemen, if the preceding narrative meets your approbation, you may expect something further from yours most affectionately.

SIMON WATERMAN.

Plymouth, (Con.) Jan. 1, 1801.  
(To be continued.)

*The confession and conversion of a Deist.*

**A** SOVEREIGN and long forbearing God, in his holy providence, has seen fit to open the eyes of one, who was ripening fast for judgment and destruction. I cannot therefore but feel it my duty, to make known certain circumstances of my life to this

congregation. It is written, "He that covereth his sins, shall not prosper, but he that confesseth and forsaketh them shall find mercy." And not knowing but that others may be meetening, for the same dreadful calamity that I was, I am the more desirous to represent my situation, not knowing but yet it may call up the consideration of some in this place, to attend to their immortal concerns before it be forever too late.

In my infancy, I had the happiness of being in the charge of parents who were sedulously anxious for my well-being. In the morning of my life, much care was taken by my tender father, to implant within my mind, sentiments of piety. He was eager to have me a child of virtue and godliness; and often warned me to escape from the sinful conversation, and examples of the prophane and unsteady. My present and eternal enjoyment, he often reminded me, was wholly dependant on the conduct of my life. He often conversed with me upon Religion. Told me the unhappy consequence of sinning against God. He alleged that sinners must go to misery and be always in hell. Such was his care to train me up in wisdom's ways, that I was fearful of going away from the path of rectitude. When I was about fourteen years old, my father died, and now I was no longer to be guided by his daily example. However, being young, the impression he had made upon my mind in some measure restrained me from indulging very freely in the fashionable follies of those of my age. At the age of sixteen it pleased God, to send the convictive influences of the Holy Spirit, and revive his cause in the place in which I lived. An attention to religion commenced,

and many were brought to see their situation as sinners, and turn unto God. Seeing such an attention, my mind became impressed, I was brought to realize my sad state and condition as a sinner. Heaven and hell seemed realities, my fears arose and my apprehensions were very terrible. In this situation how much did I suffer from a fear, that my associates would suspect my concern and laugh at my credulity.—

This no doubt is emphatically the case at the present time, young people are afraid of being laughed at, and discountenanced if they attend to religion, and shun the places, where prayers are made and serious conversation entered upon; in this way how many souls go on to destruction. In this situation I continued sometime, but throwing off my convictions, I became again, more stupid, than ever, more hard, and unsusceptible. Then going on in a state of impiety and rebellion against God, I began to feel that I had become free from the shackles, of what the world calls religion. It was no more with me an object of concern and little did I estimate it. From day to day I became more attached to the vanities of time and sense. Seriousness was soon abandoned, and eternity was kept out of my mind. The tender warnings of my father began to be forgotten and lose their efficacy on my behaviour. Little did the idea of death, judgment and eternity, at any time affect me. Thus, although visibly moral in my conduct, I entertained very disrespectful sentiments of religion. It appeared to me little else than priestcraft, as I was proudly pleased to stile it. Thus I entered into family life, and acted in the capacity of a father. My little offspring came around me, they looked upon me their



sinful father for their daily support. While I laboured, acting in constant rebellion against God, to procure their sustenance, I neglected their souls. Alas, the parents task was suspended, and little thought was taken with regard to their precious and immortal souls. They looked up to me for their daily food; they needed daily instruction in religion, they needed the morning and evening prayers of a pious father, and to be dedicated to God, but were neglected. I have to recollect with astonishment the time when I disbelieved the word of God—and esteemed it nothing more than a cunningly devised fable. As a consequence of this, I had no conductor. I was therefore as you will easily conceive, set afloat in the world. The bible, containing threatnings, made me despise it, and the man who should speak with a reverent respect for it. Such being the condition of things, I became a great reasoner, and supposed I could confute any arguments in favor of religion. My reason soon became my God and the boastful mad philosophy of the Atheist, began to be a glorious thing to me. By this supposed superiority of reason above God's word, I hesitated not to esteem him foolish and insignificant who would admit any thing which came from the pulpit or press in favor of vital, experimental religion. Christianity now appeared a sophism, regeneration a delusion, and any pretensions to religion enthusiasm, and eternal misery was thought ideal. My former belief, which my indulgent and honored father had impressed on my mind, was banished. Such being my state of mind, Paine's *Age of Reason* found (though I was first reluctant) an advocate in me, I read it attentively, it engaged my affections for a short

time, and engrossed my precious probation season of preparation for eternity. But feeling that this pamphlet was more specious than clear or argumentative, I forsook it. Boasted reason carried me above it, yet still my soul was unimpressed, and my danger, daily of sinking into hell torments, totally disappeared. I lived the life of a pagan, without prayer in my family, without prayer in any situation. My children were taught, but not in a way of piety. In this situation I became perfectly independent, and eternity was totally obliterated from my mind. I neither wished, nor cared to have any others concerned, about their souls. Thus I lived in perfect security, every day hovering about the door that enters into misery. The bible, lay undisturbed, like a useless page upon the shelf. I began to think that gloomy infidelity would soon be universal. Disturbed however in a certain conversation, about this time, I went away something embarrassed—this put me upon providing against the worst.—Poor thoughtless mortal!! Not feeling that God's anger was great against me, and that hell must be the portion of all impenitent sinners, I thought to admit the idea of eternity, and to place myself in the best possible situation, I agreed to lead a more strict moral life, and not to say so much to the injury of religion, as I had done. I thought my morality would certainly secure me from harm. And although I still discredited every thing like vital religion, I hoped I should come off well at last. My bible was still left to moulder on the shelf, and eternal realities were left, without occupying any of my attention. Thus I was left, in perfect carnal security. Six months ago an enemy to religion, I had

an idea that the gospel was of no value, and considered it vain to encourage a dispensation of it, and although I attended public worship pretty steadily; yet in heart I despised the awful, and sublime truths, which were communicated from the word of God. Heaven and hell, were mere sounds to me, I utterly despised the words, as they flowed from the mouth of a minister. I thought there was something great in disapproving all religious pretensions. Thus a sinner ripe for damnation, was permitted to live from one day unto another, and although, hell, opened to receive its victim, yet God who was boundless in compassion to my precious soul, kept me from deserved wrath.

About four months ago God saw fit to make a discovery to me, of my calamitous situation. He showed me the vanity of my endeavors, to counteract his benevolent purposes, by opening my eyes, and giving me to see the strictness of his law. At this time human philosophy made me to shudder, and I was brought to see that eternal woe, was too solemn a reality to sport with, I saw I had lived in a state of perfect dependence on myself, that I was under a most holy sentence of condemnation, that I had incurred the divine displeasure, by my constant rebellion, and that my situation was deplorable. I saw a God that was incensed against me, "the terrors of hell laid hold on me." I saw a justice, that threatened destruction to ungodly men. A sovereignty, holy and gracious that I had discarded. Mercy that I had abused. My sins were of a crimson dye. Alas! my soul was lost, I had forfeited all mercy from God, I had refused his calls, I had slighted proffered pardon, and now I found in my-

self every thing that was necessary to constitute a hell. The dependence I had made on my morality vanished like the idle wind, I saw that I had ruined myself, and this without any hope of deliverance. I had heard of a Saviour, but alas! I had abused his mercy. In this situation I saw that I could not do any thing to merit salvation, and that if sovereign mercy did not come to my assistance, I must perish forever. O! what a hell is there prepared for sin-hardened despisers. "Behold ye despisers and wonder and perish." Total depravity I now realized, not by speculation but by feeling, I saw myself dead in trespasses and sins, I saw the doctrines of the gospel were all against me, and that God might justly cast me off forever, and his character be very glorious. Lost to all hope of recovering myself from the fatal disease of sin and death; I was, finally, as I trust, brought to lay aside my opposition to God and bow before his sovereignty and holiness; acknowledging him to be God. And now what shall I say, but God be merciful to me a sinner. Father, I have sinned against heaven and in thy sight. Pardon my iniquity, O Lord, for it is great. Give me I pray, the sincere conviction and deep heart-felt repentance for sin. O give me a deep self-abasement before thee. Humble me O Lord into the dust, and O may I never have the baseness to deny thee. Lay my sins in order before my face, and for Jesus Christ's sake, give me to be perpetually an enemy to sin, to those sins, which crucified my Lord, and make me truly holy, truly humble, truly resigned to thy will. May infidelity that poison of my soul be entirely removed; and may I trust in thee for increasing penitence, increasing engagedness and conform-

ity of heart to thy most holy and glorious Lord. O may I be clothed upon with the garment of a Mediator's righteousness, and be saved from every sin. And as the day of trial is coming, may I so conduct, as to come off a conqueror through the blood of Jesus Christ, to whom, be glory forever.

*Extract of a Letter from the Rev.  
DOCTOR HAWEIS of London to  
the TRUSTEES of the MISSION-  
ARY SOCIETY of CONNECTICUT.*

Bath, Jan. 31st, 1801.

*Brethren beloved in Christ,*  
**Y**OUR favor of September 24th reached me only yesterday. It drew forth the warm effusions of thanksgiving to our common Lord. It is evident the different continents contain the same holy catholic Church, that the waters of the Atlantic separate not the communion of saints, and that the redeemed by blood, whose sins are forgiven them for Christ's name sake, hold fast the blessed hope of eternal life and rejoice in the prospect of meeting around the throne from every kindred tongue and nation, when we shall know even as we are known.

Nothing will be more grateful to us than to hear your increasing progress; and that the cloud no bigger than a man's hand spreads over your firmament and portends abundance of rain. The glorious display of divine grace in many lands adds to our hope, that he whose right it is, will take to himself his great power and reign; and amidst the awful and increasing calamities around us, we of this island draw favorable auguries from the diffusion of gospel light and grace; and tho' infidelity and irreligion lift up their banners as tokens, and bitter enmity breathes

its venom against the principles, and people that bear the mark of evangelical peculiarity, we hope, that if the Lord had meant to slay us, he would not have shewed us such and such things, and that we shall yet be preserved for a light to the Gentiles and to carry his salvation to the ends of the earth. Thus the wall is still built in a troublous time, and whilst we leave all events in his hands, we would be found in the path of duty, as the way of safety. I shall say nothing of the increasing and wide spreading ravages of war, deeply interested as I am in the welfare and prosperity of the land wherein I dwell. We have a kingdom that never can be moved, a city whose maker and builder God is; and looking not to the things which are seen and temporal, but to those things which are not seen and eternal, we thank God, take courage and go forward.

The intelligence you wish will be gladly communicated by our Secretary, to whom, being at a distance, I have sent your Magazine and kind letter, and the Society will I am sure receive this token of your fraternal affection with delight, and return it with equal assurance of theirs. Meantime, I thought the most acceptable service I could render to my Rev. Brethren and their honorable associates in the missionary work, would be to give them an epitome of our late proceedings and present state of the Mission with which they seem unacquainted.

The intelligence we receive from Otaheite is highly encouraging, and the requests of the Missionaries there to be reinforced are urgent. We hope nine or ten, firmly, faithfully, devotedly living together, preach and teach Jesus Christ, with considerable attention from the

natives, and some apparent impression. They are in possession of the same house, and plead with us to fix a stable settlement on the Island, as a focus from which the gospel could be easily diffused on every side, by a little schooner, which would visit any of the tropical regions around them. I wish greater things had been done for them, but obstructions of various kinds have curtailed the numbers intended to be sent by the Royal Admiral. Crook was reserved with a design to be sent with Tomoteiti to the Marquesas, the poor lad is since dead. Only eleven, I hope, faithful men are now either on their way, or arrived at the place of their destination. I have good accounts from them dated August 20th, from Rio Janeiro. They are all well, but the convicts with whom they sailed and to whom they have been greatly blessed have suffered a great mortality. I have furnished them with the choicest English Books out of my little library for the common use of the brethren at Otahete, hoping they may convey valuable information, where books must be a treasure to men in such a situation.

They will touch at Port Jackson, and having landed the convicts proceed to Otahete. The wars which have broke out and desolated Tongataboo, have driven the Missionaries from thence, and three who were under the protection of the vanquished chief were slain.

From the Cape of Good Hope we have received very pleasant intelligence, as the Magazines will inform you. I last week heard from Dr. Vanderkemp, whose life is preserved in the Caffree country amidst many dangers. The Boshemmen seem ripe for harvest, the Society have sent two embarkations of Missionaries to the Cape, one

in May, with four persons, two Dutch and two English, to divide and join Dr. V. in Caffraria, and Mr. Kicherer among the Boshemmen; another of three men and four women all Dutch, was forwarded in November.

What our two brethren in Canada have yet done I know not, you are nearer to them than we. The Missionary at Twillingate, Newfoundland, sends very pleasing accounts of his success and acceptance.

In my views the South sea still appears to hold out the great door of Missionary usefulness on the largest scale, and I trust he who hath begun the good work will carry it on. Our difficulties are fewer, and our prospects more confirmed, and evidently nothing wanting to accomplish the work with efficacy, but perseverance, and a firm establishment in one central place, with which we may maintain regular communication, and from whence the light may be diffused. It is asserted by those who are on the spot, that a commercial intercourse would probably repay the expense of visiting them. The particulars I cannot detail. The present hateful state of war has been so injurious already, and is such a hindrance that we sigh for peace as a Missionary body. Were I an American I would have a ship laden for the southern Ocean before the present year expired. We hope however that at this present moment twenty or more are firmly fixed at Otahete, and unwearied exertions are making to increase their number, whenever a providential opening shall be made.

I have hastened to communicate these particulars knowing they will be interesting to you. Our secretary will, I doubt not, fulfil your wishes. Mr. Eyre is a man of



singular excellence and to whom the mission is in an especial manner indebted.

Shall I beg a kind remembrance in the hearts of my brethren, and a mention in their prayers of their affectionate friend and brother.

T. HAWEIS.

*Report of the Trustees of the Missionary Society of Connecticut.*

TO the MISSIONARY SOCIETY of CONNECTICUT, to be convened at LITCHFIELD, the third Tuesday of June instant, the TRUSTEES beg leave to submit the following REPORT, with the papers therein referred to.

IN this their annual report the Trustees feel it to be their duty, first of all, to acknowledge the good hand of God in so far seconding their feeble efforts, to advance the cause of the Redeemer. In answer to the prayers of his people, and in tender pity and compassion to perishing sinners, he has been graciously pleased to increase a missionary spirit, to open the hearts of many to contribute generously to the support of missions, and to crown the labors of his missionary servants, in various places, with great success. Never did there appear to be so much need for faithful, zealous Missionaries as at the present time, and never have so many circumstances conspired to stimulate the exertions and excite the prayers of the people of God for the furtherance of this desirable object. The Trustees would arrogate nothing to themselves. If God has enabled them to be in any measure faithful to the important trust committed to them, and if he has succeeded any of their attempts to promote the great objects for which the Society was in-

stituted, they would give him all the glory, and be humble from the consideration that their zeal has not been greater in his service, and that their hearts have not been more warmed with love to him and to the souls of their fellow-men.

As the general concerns of the institution are entrusted to their management, the Trustees not only feel themselves accountable to God for the faithful discharge of their trust, but also bound in duty to communicate to the Society, whose agents they are, a particular account, from time to time, of the manner in which the important concerns committed to them are conducted.

The narrative, published by direction of the Trustees, last winter, and sent to the several parishes in the state, a copy of which is herewith transmitted to each member of the society, contains a general view of their proceedings and of the labors of Missionaries to the close of the year 1800. To repeat in this report what is therein contained will not be deemed necessary; as reference can be had to that for any information which is desired.

In that narrative the following persons are mentioned as Missionaries then in the service of the society, viz. the Rev. Messrs. Seth Williston and Jedidiah Bushnell and Mr. Amasa Jerome in the western counties of New York state; the Rev. David Huntington in the northern counties of New-York and Vermont; and the Rev. Joseph Badger in New-Connecticut, all appointed to continue during the pleasure of the board of Trustees. The Rev. Ira Hart is also mentioned as appointed to a mission to the settlements on Black river and other places in the vicinity.

Mr. Williston returned to Hartford about the first of May ult. having been absent nearly 18 months;—the whole of which time he labored as a Missionary in the western counties of New-York, except a few weeks which he spent at Lisle, supported by the people of that place. This was in consequence of a vote of the Trustees authorising him to spend one half of the time at that place at the expense of the people, and to travel the other half as a Missionary. He will continue in the service of the society and has lately entered on another mission to that part of the country where he has been before.

Mr. Bushnell returned, in January last, from a missionary tour in the western counties of New-York of nearly 12 months; and after about three weeks went out again. He proposed to spend a short time in the northern part of Vermont and then proceed to Springfield, in Otsego county, state of New-York, to take the pastoral charge of the church in that place for one half of the time, and to itinerate as a Missionary the other half, to be supported by the people of Springfield while there, and by the Missionary society when absent from them. This arrangement to continue for one year.\*

Mr. Jerome returned the beginning of May last, having spent nearly 12 months in the western counties of New-York.

Mr. Huntington returned from Vermont about the 10th of March, having been on his mission 22 weeks. The state of his health was such as to prevent his continu-

ing longer at that time. Should his health permit, he will probably perform another tour, as he stands appointed during the pleasure of the board of Trustees.

Mr. Badger arrived at New-Connecticut sometime in December last. Two letters have been received from him. He gives very favorable accounts concerning the country. It is very rapidly settling, mostly by people from Connecticut; and in some of the settlements there are appearances of a revival of religion. The call for Missionaries to that territory will increase, and it is a place to which much attention will be paid by the Trustees. Another Missionary will be sent there as soon as a suitable person can be found for the service; and two or more Missionaries will in future be kept there continually.

Mr. Hart did not go on the mission to which he was appointed, on account of the indisposition of his family, and Mr. Robert Porter was appointed in his room. He went about the first of March last and returned the beginning of May.

A more particular account of the labors of these Missionaries, and of the state of the settlements which they visited will be given in the narrative to be published next winter.

From their journals it appears that they were generally received with cordiality; and in many towns particularly in the counties of Otsego and Delaware their labors have been abundantly blessed. A glorious work of divine grace has been carrying on there. Many sinners have been hopelessly converted, and the people of God greatly comforted and edified. The country where the Missionaries have travelled is settling with an

\* By a late letter received from Mr. Bushnell, it appears he is still in Vermont, in Addison county, where he proposes to continue some time longer.

astounding rapidity ; new churches are forming and the call for Missionaries is continually increasing.

From the above account it will appear that there are at present but three Missionaries out in the service of the Society, viz. Messrs. Williston and Bushnell in New-York state and Mr. Badger in New-Connecticut. The Rev. Job Swift of Bennington has been lately appointed to a mission of a few weeks to the northern parts of Vermont. Whether he will accept the appointment is not known.

The month of May is the time when the Trustees make their arrangements and appointments for the year. They have determined to employ, for the current year, the following number of Missionaries—two to New-Connecticut, three to the western counties of New-York, one to the northern counties of New-York and the north-western parts of Vermont ; one for four months to the settlements on Black River and parts adjacent, and one for four months to the northern counties of Vermont. To the mission to Black River, &c. Mr. Robert Porter is appointed.

Other Missionaries are to be appointed, and vacancies supplied by the committee of missions, as shall become necessary.

With regard to the mission to the Indians, the Trustees have no information to communicate, in addition to what is contained in the printed narrative, except that Mr. Bacon left this place the latter end of January last. He took with him a young man to learn the Chippeway language, and it is supposed he is now at Detroit performing the services to which he was appointed. A considerable time must necessarily elapse before much

can be expected to be done among the Indians. The difficulty of procuring suitable interpreters is exceedingly great, if not wholly insurmountable except by appointing persons to learn the Indian languages expressly for that purpose. The Trustees hope that Mr. Bacon and the young man with him, after they shall have learned the Chippeway language, will be able to affect something towards accomplishing an object so near to the hearts of the Society and all good people as the diffusion of the light of the gospel among the poor pagans on our borders. The promotion of this object will continue to occupy the attention of the Trustees, and while they themselves would look to God for divine light and wisdom therein, they ask the prayers of the Society and all well wishers to the cause that God would direct them to the adoption of measures which he will bless to the furtherance of this great and important work. The peace at present subsisting between the United States and the various tribes of Indians, together with an increasing spirit of harmony and friendship between the white people and Indians are auspicious circumstances. The jealousy which the latter have ever felt towards the former has been a great bar in the way of their receiving the Christian religion. Any decrease of this jealousy is therefore an omen of good. From these and other circumstances the Trustees are led to indulge the pleasing expectation, that the time is not far distant when many of the aboriginal natives of America will be brought to a knowledge of the true God and of the way of salvation through a crucified Saviour ; and when to impure rites, and sacrifices offered to idol or imaginary Gods will suc-

ceed the pure incense of prayer and praise to the only living and true Jehovah.\*

(To be continued.)

**NOTE.** By request of the Trustees of the Missionary Society of Connecticut, there will be published in this Magazine, from time to time, an account of their proceedings, and of the receipts and expenditures of the Society. There will also be published monthly an account of donations made to the Society within the month, with the names of the donors where they are known, and of any losses which the Society may sustain.

The public are again informed, that subscription books are opened at the Office of the Treasurer of the Missionary Society, and also in each county town in the state, to give opportunity to those who may be disposed to subscribe to the funds of the Society. The following persons are furnished with subscription books. Mr. *Jeremiah Atwater*, Merchant, New-Haven, Capt. *Richard Douglass*, New-London, Doctor *Joshua Lathrop*, Norwich, *David Burr*, Esq. Fairfield, Hon. *Joseph P. Cooke*, Danbury, *Jabez Clark*, Esq. Windham, Col. *Benjamin Talmadge*, Litchfield, *Matthew T. Russell*, Esq. Middletown, Doctor *Smith Clark*, Haddam, *Ephraim Grant*, Jun. Esq. Tolland.

FOR THE CONNECTICUT EVANGELICAL MAGAZINE.

*The importance of trusting in God*

\* An account of Receipts and Expenditures from the close of the year 1800, to June 10th 1801, will be published next month, at the close of the Trustees report. It is postponed with part of the report, in order to give place to the interesting letter from Dr. Haweis.

*illustrated from circumstances in the life of Jacob.*

**B**EFORE the birth of Esau and Jacob, God had said that the elder should serve the younger. Yet neither Rebekah nor Jacob could confide in God, and leave it with him to dispose things in his own way, for bringing about what he had foretold. Both mother and son united in a piece of gross deceit and falsehood, to secure a blessing, which God himself had before promised. This was the source of many of the future evils of Jacob's life. Though the blessing was reserved for him, he was not to go wholly unpunished. Accordingly, many circumstances were ordered, in a peculiar manner, to lead him to reflect on his wicked imposition on the Father, and his unkind treatment of his brother. Thus, when he loved Rachel, and had agreed with her father to serve seven years for her, the tender-eyed Leah was imposed on him. Here God caused him to experience some of the pains of disappointment and imposition; and made him know how it felt to be overreached and cheated. As we do unto others, so is it often rendered to us again, even in this world. But this was not all the evil Jacob experienced, at the hand of Laban. How often was he imposed on, and his wages changed! All, however, being peculiarly adapted to lead him to reflect on the deceit which he himself had practised.

When he had spent twenty years with Laban, and received much unkind treatment from him, God directed him to return back to his native country, and promised to be with him. A little before he arrived, news was brought him, that



his brother Esau, with four hundred men, was coming to meet him. This, it is natural to suppose, brought afresh to his mind, all his deceit and wickedness in his former treatment of his brother. How must these thoughts now have crowded upon his mind, and oppressed it! He might rationally conclude, that Esau felt, *now was his time to take ample revenge*. What should he do? Which way should he turn, when his abused, enraged brother was coming against him? There was no way for him to flee: Nor was he able to resist the force, which he must soon meet. There was now but one way left; and that was, to go to God. It was now so ordered, that he should be driven from every refuge, excepting *the divine promise*. Before, he had not confided in the promise of God; but must interpose wicked art, lest its accomplishment should fail. Now, no art, no skill, no power of his would be of any avail. The Lord alone could afford him help. He, therefore, betakes himself to prayer; and, confessing his own utter unworthiness, asks mercy, and pleads only *the divine gracious promise*. What other plea could he make? What other does the humble, broken heart ever wish to make? After taking prudent measures for avoiding the threatening evil, the propriety of which, no proper trust in God ever excludes, he spent the night alone, in fervent humble supplication—committing himself, and all, to the God of promise and of all mercy and grace. His wrestling that night, denotes strong faith, and fervent prayer—yea, such was his fervor and the strength of his faith, that he would not quit his hold, except the Lord would bless him. On this, the Lord gave him the Ome Israel, for, said he, *as a*

*prince hast thou power with God and with man, and hast prevailed.*

The Lord, notwithstanding his former wickedness, would now be with him, and protect him; and would disarm Esau of his anger, and turn his heart to pity and tenderness. What confidence could Jacob now feel, that his brother should not injure him; or, ever after, resume his resentments and meditate revenge! In this deep humility, what lively confidence, what sweet composure of soul did the good Patriarch feel! The intimate converse, and near holy communion, which, on that ever-memorable night, he had with the glorious God, filled him with deep humility, laid him in the dust, and made him most sensibly feel his own nothingness and infinite unworthiness. Now, remembering his former wickedness, he felt low, he felt humble enough to go and bow himself seven times to the ground before an injured brother. Now, with sincerity, he could say to Esau, “nay, I pray thee, if I have found grace in thy sight, then receive my present at my hand: for therefore have I seen thy face, as though I had seen the face of God, and thou wast pleased with me.” “Your anger, and that of the holy God, both which I had such reason to fear, are appeased.” Whatever gives such a sense of entire helplessness in ourselves, and infinite unworthiness—what forms to such self-abasement, such humbleness of mind, as near, intimate communion and intercourse with the great and holy God! And, whoever trusted in this glorious God in vain! How kind to be beat off from all other refuges, but the Lord! Let appearances to the views of men, be ever so dark, ever so threatening, faith finds relief and a sure refuge in the covenant

and promise of God. Blessed are all they that trust in him.

*An appeal to the Christian's heart.*  
Phil. iv. 11—13.

**"FOR** I have learned in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound; every where and in all things I am instructed, both to be full and to be hungry, both to abound and to suffer need. I can do all things thro' Christ which strengtheneth me." "Here," said an "Angel of the Church," to the pious Angelina, as he sat, one day, conversing with her, upon religion, opening the bible and reading,—“here, Angelina, is a description of the blessedness and glory of the Christian temper; and, if my own heart has not deceived me, I have, sometimes, thought, I could heartily say amen to it; let the will of the Lord be done, whatever becomes of me, who am but a worm of the dust—a being of yesterday—a creature of his power—made for his glory, in one way or another. But, to drop the description of my own past feelings—here, Angelina, is a description of godliness, which a false heart can never feel—which a stranger will never believe, and which an hypocrite can never imitate.

To feel as Paul felt, is to feel that God reigns—that, as a wife—an holy—abundant God reigns; it is to feel, that we are placed in his hands, and wholly, at his disposal—that, not so much as an hair will ever fall from our heads, without his notice; and that, whatever becomes of us, in this changing world, our mouths will be stopped, right will be done, and God will

be glorified. Yes, Angelina, to feel, as Paul felt, when these last words dropped from his pen—“I can do all things thro' Christ which strengtheneth me,” is, to feel an heaven upon earth—to have an angel's spirit, tho' in rags—and without crowning, to be a king—a conqueror—yea, more than a conqueror—a young immortal, born for endless glory.—To feel Christ's image formed in one's soul; to rise up in the morning in his strength—to go forth to our daily employments under the protecting shadow of his wings, and, at night, to retire to rest, with a grateful heart, that God, in infinite goodness, has preserved us from evil—that he still will do us good; and that however mysterious and afflicting the changes of this world may be to our bodies, they will all, thro' his overruling care, work together for our final good, and serve to prepare us for the enjoyment of unspeakable and endless glory, is not the sum of all these feelings, Angelina, peace—resignation—present contentment, in whatever state we are in?—How will such a temper of soul take away the bitter stings of human sorrow, and brighten with hope the afflicted mortal! When one is abased, poor and afflicted in the world, how will it soften his sorrows, and sweetly wipe, from his cheerless eyes, those tears, which, otherwise, might continue to flow, without relief! Oh, when one's poverty is changed to abundance—to riches, honors and earthly goods, how will it melt the, otherwise, proud and scornful heart, into pity and compassion towards the suffering poor, remembering how the dear

\* John xi. 26. And whoever liveth, and believeth in me, shall never die.

Saviour, in his poverty, was despised by the rich and the worldly great ! How will it warm the, otherwise, frozen heart, to open the hand of liberality, and scatter its refreshing blessings on all around ! How will it open wide and stretch out the cheerful, supporting hand to God's ministers—bid them go on, in the strength of the Lord, and seek the salvation of those, who are madly running into ruin, and perishing in darkness ! It was this strengthening of the Lord Jesus, Angelina, which supported and comforted the pious Lazarus, more than any earthly aid could have done, when full of sores, with his wounds all open to the air and the dust, and nothing to cover them, he was laid, at the proud sinner's gate, helpless and friendless ; " And desiring to be fed with the crumbs which fell from his plentiful table." For, the very " dogs," as if more compassionate than this hardened wretch, " came and licked his sores." Yet Lazarus, friendless and forlorn, poor Lazarus, whom nobody would pity, ragged and sick, begging for crumbs to relieve his hunger, was sweetly resigned ; not a curse proceeded from his heart against the un pitying Dives—not a single murmur from his lips, why has God dealt thus with me ? He knew how to be abased. The Lord Jesus strengthened him. He was already a new-born son of God ; and shortly after angels came, and conducted him, to a throne of glory, in heaven, where he shall reign with Christ, in his kingdom, forever and ever. The strengthening power of Christ none but saints can feel. The soul-humbling energy—the sweetness and the glory of divine grace, never can be realized by the ungodly. It is therefore, Angelina, no wonder that

the glorious Redeemer is so exceedingly precious to the believer's soul ; for he is his life—his dependence—his strength, and, in short, the foundation of all his happiness and glory. Let him therefore, forever be endeared to thy soul, as " the chiefest among ten thousand, and altogether lovely."

" When all thy mercies, O my God,  
" My rising soul surveys ;  
" Transported with the view, I'm lost  
" In wonder, love and praise."

AMANA.

### QUESTIONS.

GENTLEMEN,

A CONSTANT reader of your useful Magazine, offers for explanation the 18th verse of the vision of Obadiah.

*Quest.* What is that peculiar chastening which is experienced by God's children ?

### Religious Intelligence.

#### ORDINATION.

ORDAINED, May 20th, 1801, at Milford, Massachusetts, the Rev. *David Long*. The Rev. *Edmund Mills* of Sutton made the introductory prayer ; the Rev. *Walter Harris* of Dunbarton (N. H.) preached the sermon ; the Rev. *David Sanford* of Medway made the consecrating prayer ; the Rev. *Nathaniel Emmons*, D. D. of Franklin gave the charge ; the Rev. *Caleb Alexander* of Mendon gave the right hand of fellowship ; and the Rev. *John Cleveland* of Wrentham made the concluding prayer.

The agreement of the people in the choice of their Pastor, and the uncommon religious attention now prevailing among them, are grounds of joy to all good people.

## POETRY.

COMMUNICATED AS ORIGINAL.

*Thoughts on a thunder Storm.*

1. **H**ARK, from the heav'ns th' Al-  
mighty roars ;  
In awful streams his lightnings fly ;  
His angry terrors down he pours,  
And wings his vengeance thro' the sky,
2. Think clouds are for his carpet spread  
And hide the day beneath his feet ;  
Heav'n hung in sable speaks his dread,  
And thunders loud th' alarm repeat,
3. In vain shall frightened Cæsar hide,\*  
And haughty tyrants fly the flame ;  
Terrors surprise the sons of pride,  
Aghast at thy tremendous name.
4. What tho' the scenes, which hang the  
sky,  
Spread universal trembling round,  
Deists lie quaking, Atheists die,  
And all fall prostrate to the ground :
5. These but a faint resemblance are,  
A feeble shade, a lifeless die,  
To what the final day shall wear,  
When blazing lightnings sheet the sky ;
6. When thunders wake the wasted  
dead,  
And flames intense shall fire the pole,  
Dissolve the earth, like molten lead,  
And roll the heavens, as a scroll.
7. Yet these profuse displays of God  
Are but a preface to the day,  
An herald to proclaim abroad,  
That Christ, the Judge, is on his way.
8. When he appears, his guilty foes  
Shall bid th' inflamed earth, in vain,  
Deep from its center to disclose,  
To shield them from a fiercer pain.
9. Buried beneath the molten rocks,  
And liquid mountains they would lie,

\* History informs us that one of the  
Cæsars was so terrified with thunder that  
he sometimes crept under his bed thro' fear.

Or dive to hell in eager flocks,  
The face secure of Christ to fly.

10. Dear Saviour, in that solemn day,  
Thy saints shall rise, at thy command,  
Shall shout thy conquests on their way,  
And sing thy grace, at thy right hand.

MIKROS.

*The holy Sabbath.*

1. **H**AILE, sacred morn ! This day  
The bands of death, the Sav-  
iour burst ;  
In the dark grave he lay,  
But rose triumphant from the dust.
2. This dawning light doth bring,  
The glorious tidings to our ears ;  
With rapt'rous joy we sing,  
That Christ hath burst the bars.
3. Come, mortals, learn his will ;  
His sacred day with love revere :  
Up to the holy hill  
We'll go, to pay our homage there.
4. The watchmen of the Son,  
His glories in his house proclaim ;  
The wond'rous things he's done  
The wonders of his holy name.
5. On Zion's heights they stand,  
The mystery of grace unfold ;  
Set forth his high command,  
To saints more precious far than gold.
6. To saints these courts afford  
Pleasures more pure than those of  
sense :  
Sweet converse with their Lord,  
"Till he, in love, shall call them  
hence.
7. Oh ! How I love the place,  
Where Christ commands his flock  
to come,  
To taste his sovereign grace ;  
By faith to seek an heav'nly home.
8. Each sabbath's fun I'll call,  
To witness my devotion there  
I'll make my God my all  
And praise, and pray, and love,  
and fear.

A.

*Donation to the Missionary Society of Connecticut.*

Nathaniel Hubbard of Boston,

50 Dollars.